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be taken as a collation of the Peshito text with the MSS. in question. Some persons will wish that the work had been further extended in this direction; but we incline to think that Mr. Bonus has given us just what we wanted. To have attempted more would have made his work cumbrous and hard to use. As it is, the conspectus of readings is luminous and convenient.

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L'APÔTRE PAUL : ESQUISSE D'UNE HISTOIRE DE SA PENSÉE. Par A. SABATIER, Doyen de la Faculté de Théologie protestante de Paris. Troisième édition, revue et augmentée. Paris: Fischbacher, 1896. Pp. xxix + 424, 8vo. Fr. 6.

THIS important contribution to the study of Paulinism, which is intended to show the connection of the apostle's thought with his life, contains in its third edition considerable new matter, the most valuable of which is an appendix of fifty pages on Paul's doctrine of the origin of sin. The writer accepts all the epistles generally ascribed to Paul except the pastoral epistles. These, he thinks, were composed by some disciples of the apostle on the basis of brief letters of his. Paulinism appears in them to be impoverished rather than enriched. They have in part the doctrine of Paul without the soul.

According to M. Sabatier it should be the end of all history, and is the aim of all biblical criticism and exegesis, to find the original physiognomy of the sacred writers in the traditional type, the man in the prophet or the apostle. Of all the apostles, however, this "historical resurrection" is possible only in the case of Paul, because we have of him alone incontestable writings. He did not aim to construct a system of theology, but he was a missionary and preacher whose thought was influenced by his environment. He should not, then, be studied either from the point of view of those who regard him as a sort of speculative genius creating an *a priori* system, or of those who "stifle the personal travail of his mind under a crude and mechanical theory of inspiration." Perhaps, however, the course of development cannot, as the author supposes, be as accurately traced for want of data. The victory in the conference at Jerusalem may not have been the occasion of the apostle's belief in the inadequacy of the Mosaic law. May not the idea of grace through Christ as opposed to the law have lain in his mind at his conversion as one of the factors of that event? His "ardent conflicts" may have determined the form rather than the substance of the doctrine in Romans.

The author finds the origin of Paul's ideas of God, of revelation, of righteousness, and of holiness in the Old Testament, while his doctrine as to angels and demons, the two great world-periods—the present age and the age to come—predestination, and anthropology have their source in the Jewish theology. Perhaps full justice is not here done to the Hellenistic influence. But the fact is not overlooked that what was most fruitful and powerful in his thought was due to “the revelation of Jesus Christ.” The psychological antecedents of the conversion of Saul do not receive due consideration.

The second book treats of missions, the third of the great conflicts, the fourth of the later Paulinism, and the fifth of the organism of doctrine. The theology is treated under three heads: (1) the Christian principle in the psychological sphere (anthropology); (2) in the social and historic sphere (religious philosophy of history); (3) in the metaphysical sphere (theology). The flesh (*σάρξ*) is regarded as the seat of sin in the apostle's thought, and the notion of the material organism remains always fundamental. Christ, though “in the likeness of sinful flesh,” was sinless because he was “the life-giving Spirit.” If this does not take account of character it is because Paul did not think of Jesus as developed through conflict with sin and temptation. As to Christology, preëxistence is accepted, but it is not thought with Pfleiderer to be conveyed in the idea of the second man from heaven. Jesus became “the second man” only by his resurrection. This interpretation is not, however, well sustained.

In the appendix on the “Origin of Sin,” the two factors, the flesh and the law, are made fundamental. All men sin, like Adam, on account of their fleshly nature. “Because all sinned” (*ἐφ' ᾧ πάντες ἥμαρτον*) means that all sinned individually. The writer's directness, courage, and sincerity must meet with the approval of all his readers, and one great merit of the book lies in the consistent and fearless application of the scientific method which is maintained throughout.

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THE AGE OF THE GREAT WESTERN SCHISM. By CLINTON LOCKE. “Ten Epochs of Church History.” New York: The Christian Literature Co., 1896. Pp. x + 314.

THE epoch of the Great Western Schism will always interest the historical student. It was fitting that it should be selected as one of the Ten Epochs of Church History.